The Orthodox Herald

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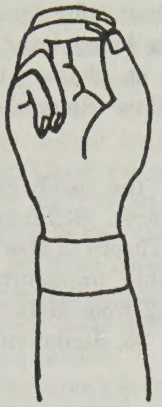
SCIENTISTS FIND ANSWER IN BIBLE

A group of astronauts and space scientists at Green Belt, Indiana were checking the position of the sun, moon and planets out in space as to where they would be 100 years and 1000 years from then. They have to know that, in order not to sent up a satellite should it collide with something later on in time, on one of the orbits, so that nothing will go wrong. They ran the computer measurements backwards and forwards over the centuries when suddenly the computer stopped, showing a red signal indicating there was something wrong either with the information fed into it or with the results compared with the standards. They found there was a day missing in space in elapsed time. Puzzled, there seemed to be no answer.

Then one man in the team remembered from his Sunday School days of the "sun standing still." The reference was found in the book of Joshua 20:12-13. It read: "The sun stood still, and the moon stayed, and hastened not to go down about a whole day." The space man said: "There is the missing day." When they checked the computer going back into the time about which it was written, the answer was close, but still not close enough. The elapsed time, back in Joshua's day, was 23 hours, 20 minutes – not a whole day. Forty minutes had to be found because it can be multiplied many times over in orbit.

It was then that the scientist who had some Biblical knowledge remembered at some place or other in the Bible that "the sun went backwards." In searching the Bible, they found how King Hezekiah on his death-bed was visited by the prophet Isaiah, who told him that he was not going to die, and Hezekiah asked what the sign would be. Isaiah said: "This sign shalt thou have of the Lord, that the Lord will do the thing that He hath spoken; shall the shadow go forward ten degrees, or go

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THE SIGN OF THE CROSS - HOW AND WHEN

There is a deep meaning for Orthodox when they make the sign of the Cross. It is made in the following way:

The two index fingers and the thumb of the right hand are joined together at the tips to show that we believe in God the Father Who loves us, God the Son Who saves us, and God the Holy Spirit Who lives in us. The three fingers are joined together to show that we believe not in three gods but in one.

The remaining two fingers stand for the two natures of God. That is He is both God and man at the same time. These two fingers are brought down into the palm of the hand to show that "Jesus came down from heaven" for our salvation.

The act of making the sign of the Cross on ourselves reminds us that of the price Jesus paid to save us and it is also the greatest expression of the commandment "You shall love the Lord God with all your mind, heart, soul, and strength." For when we touch our forehead, we are in effect saying, "I love You, Lord, with all of my mind." When we touch our shoulders, we are in effect saying, "I love You Lord, with all of my strength." When we touch our chest, we are saying, "I love you Lord, with all my heart and soul."

When we pray to God, we do so with our mind and heart. When we make the

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GRANDPARENTS' DAY

The year was 1727. The place was a small bookstore in Litchfield, England. A man, who kept bursting into violent fits of coughing, was packing books to sell in his outdoor market stall. Between coughs he asked his 18-year-old son to take the books that day. But the young man, deeply engrossed in the Latin classic he was reading, heard his father but ignored the request.

The stage coach arrived, and the father stepped out into the pouring rain with his load of books to take the 20-mile ride to the market.

Fifty years later, an elderly man stood for hours in the pouring rain at a market stall in the same town of Uttoxeter. When the storm finally subsided, he slowly walked back to a waiting carriage and returned home. There he bowed his head and sobbed. That man was the famous literary genius Samuel Johnson. He was still haunted by the memory of what he had done so long ago.

Honoring our parents and grandparents is more than an obligation. It is also a privilege. As children we honor them by obedience; as adults, by frequent calls or visits and self-sacrificing care. Missed opportunities to show love and honor may bring deep regret years later.

The second Sunday in September is set aside as Grandparents' Day. Go to church with them. If you live a distance away, call them. Give them some attention and the love they deserve and crave.

* * * * * *

PAUSE

Sometimes on life's long road it is helpful to pause and reflect on the journey we are making. We should reflect on our memories, both joyous and painful, so that we can move into the future with new wisdom and strength. This means we must let go of bitterness and blame and prayerfully behold our lives.

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CHRONOLOGY

SEPTEMBER 2001

ELDER BARANUPHIUS OF OPTINA is the 7th Volume in the Optina Elder Series. Translated from original Russian sources, the books give a picture of one of Russia's most famous and spiritually vibrant monastic citadels and the lives of its inhabitants. For info: St. Herman Press, PO Box 70, Platina, CA 96076.

ST. GREGORY CHURCH IN SEAFORD, NY is working with "Bridges of Hope" to host Orthodox missionary families in a summer program. Fr. Graig Goodwin, an American Orthodox missionary in Romania, will serve vespers on August 7 and give a lecture, open to the public, on his conversion to the Orthodox faith and his work at the St. Nicholas Children's Home.

THE WORSHIPPING TREE IN EGYPT has been cut down. About 200 miles south of Cairo, the tree, a type of acacia with branches which sweep the ground, was believed to bow in homage to Christ when He, Joseph and Mary passed through Egypt to escape Herod. The 200-year tree had been cut down over a tussle over land.

INFORMATION ABOUT ARCHBISHOP ARSENY is being sought. He labored in Canada and in So. Canaan, PA. He was a co-worker with Patriarch (St.) Tikhon, Bishop (St.) Raphael and Father (St.) Alexis Toth. He established seminaries and monasteries in So. Canaan, PA and Sifton, MB in Canada. Contact: The Canadian Orthodox Messenger, 377 Kintyre Priv., Ottawa, ON K2C 3M6.

OVER 2.4 MILLION PEOPLE FROM THE UKRAINE were transported to Germany during WWII to work in factories and farms, etc. The forced/slave laborers are now suing for compensation. Their case is being handled by Pytor Rabinovich at phone 212/679-5880, and Myroslaw Smorodsky at 201/939-1999.

ICON PRINTS of the newly-glorified saints – St. Philaret, St.Ignaty, St. Theophan and St. Theofil in size 5 an 6 inches are available unmounted for $1.50, mounted $12 from Holy Trinity Bookstore, PO Box 36, Jordanville, NY 13361-0036.

BALTIMORE'S RUSSIAN FESTIVAL will be held at 1723 E. Fairmount Ave., Baltimore, MD 21231 from October 19 through 21, sponsored by Holy Trinity Church. Call 410/276-6171 for info. Good food and constant entertainment. The Archiglas Choir will give concert and sing the Divine Liturgy on Sunday. Also on the list: Slavic Men's Choir, Balalaika Group, White Marsh and Lyman Ukrainian Dance Groups.

ORTHODOX CHRISTIAN LAITY will have its 14th annual meeting Saturday, October 20 at the Renaissance Oak Brook Hotel in Oak Brook, Chicago, IL.

THE FORGOTTEN MEDICINE – "The Mystery of Repentance" by Archimandrite Seraphim is available for $8 ppd from ROEA, PO Box 185, Grass lake, MI 49240. Written in an easy-to-read-and-understand style on the Sacrament of Confession/Repentance. Recommended for your Bible Study Classes.

SUFISM AND THE CHRISTIAN EAST conference from Oct. 18-20 on the Campus of the University of South Carolina in Columbia, SC. Free. Pre-register and info: E-mail: cutsinger@sc.edu or call 803/777-2284. Speakers include: Bishop Kallistos Ware and Dr. Seyyed Nasr.

BROWNIES can now work for the St. George Medal. This is given by the Eastern Orthodox Committee on Scouting for undertaking community service projects and integrating the Orthodox faith into their endeavor.

CARPATHO-RUSYN RESEARCH CENTER has released another book - The Language of Slovakia's Rusyns. The Center has published many books on Rusyns living in several countries around the Carpathian Mountains. Write 7380 SW 86 Lane, Ocala, FL 34476-7006 for a list of publications or to order the book.

A GIANT PEROGI, 28 feet tall, 12 feet wide, weighing 6000 lbs., made of fiberglass and steel, stands on Pyrogy Drive in Glebdon, Alberta, Canada. Miles away in Toronto, Ont. for $7.99 people can enjoy Grandma Gretzky's potato pierogies pan-fried in butter with slices of onion and bacon, topped with sour cream and chopped green onions in the NHL Hall of Famer's Restaurant.

SEMINARIANS FROM ST. BASIL COLLEGE in Stanford, CT spent part of their summer in Ukraine and Russia to Catechize and help in the continuing process of revitalizing the Catholic faith. They were prepared by learning what and how to teach. St. Basil's prepares men for the Ukraine Catholic Church.

FR. IGOR R. SOROKO has a superb new recording of hymns of the Orthodox Church. The Cathedral Choir of western PA, under his able direction, offers you a CD or cassette: $15/$10 plus $1.20 for postage. Contact: R. Danchenko, 3460 Pinewood Dr. W, Homestead, PA 15120 or call 412-461-5659. Bulk purchases get a 20% discount.

THE CLOISTERED NUNS in Indianapolis handle prayer requests on their site. Computer users can log on to PrayTheNews.com. click on "Light a Candle," type in a prayer request, and submit it to the nuns. When the petition is sent, the screen flashes to a graphic of votive candles and one candle is automatically lighted. The nuns offer the prayers to God.

MONASTERY MARCHA, founded in the late 1960s, has built a new church which was consecrated for use in July by the Serbian Patriarch Pavle. The Orthodox Monastery is located on Broadview Road in Richfield between Cleveland and Akron, Ohio.

Continued from front page)
SCIENTISTS FIND ANSWER IN BIBLE

back ten degrees?"

And Hezekiah answered: "It is a light thing, for the shadow to go down ten degrees; nay, but let the shadow return backward ten degrees."

And Isaiah cried unto the Lord, and He brought the shadow ten degrees backward, by which it had gone down in the (sun) dial of Ahaz. (2 Kings 20:9-11)

Ten degrees is exactly forty minutes. Twenty-three hours and twenty minutes in Joshua, plus forty minutes in 2 Kings made the missing twenty-four hours! So the scientists in Indiana in 1971 had to enter into the log book the cause of the missing day in the Universe.

Continued from front page)
THE SIGN OF THE CROSS

sign of the Cross, we are praying with our body. In this way, our whole person, body, mind, and heart prays to God.

Orthodox Christians pray in the name of the Holy Trinity. When we make the sign of the Cross upon ourselves we say: "In the name of the Father and of the Son and of the Holy Spirit." Amen.

When should we make the sign of the Cross? When we enter and leave the Church. When the words: "Father, Son, and Holy Spirit" are heard. When the priest blesses you with the chalice or the Cross. Before and after the Gospel reading and when venerating the Cross or an Icon. At the beginning, during and at the end of a prayer. We should also make the sign of the Cross at eventful times of our lives; when we are in danger, sorrow, fear, in joy, and so forth. We make it carefully and slowly.

We do not make the sign of the Cross when the priest blesses us with his hand – we just bow. We should not make the sign of the Cross when we are receiving Holy Communion. The movement of our hand may hit the chalice or the spoon the priest is holding. It is correct to walk away a distance and to face the altar after we have received Holy Communion and have sipped the communion wine and bread and then make the sign of the Cross.

In modern life, many make the sign of the Cross when they start a trip into their auto and when their plane starts to rise and descend.

"Grant mercy to us and give us Thy weapon of peace."

VOLUNTEER TIME

The New Church Year starts on September 1/15. With this it seems that Summer vacations are over and most parishes start a season of activities. Sunday School begins – teachers are needed. Choir rehearsals are called – singers are needed. Fund-raising dinners and bake sales are held and in many parishes perohi making begins – cooks and helpers are needed. Clubs are beginning their activities – new members are needed.

But we aren't even thinking of volunteering or getting involved. We bring to mind bitter memories of criticism received for work done last year and we resolved to let someone else do the work this year.

In reaching this decision, we forget the pleasures we received from serving and have decided to rob ourselves of the joyous adventure of the unknown days ahead. We much prefer to let our life become dull and inactive. And in this we lose much of our faith in God and in the joy of living and serving.

History shows us no man who had greater turmoil within himself who was more falsely and viciously accused than St. Paul. He faced enough hatred, vitriolic gossip, and vituperative misinterpretation to drive a lesser person to atheism and the rejection of God, yet he wrote such courageous lines to his friends at Corinth as we can see in 2 Cor. 4:6-15 and in chapter 1. These words have imparted strength and encouragement to every generation since. "We are troubled on every side, yet not distressed; we are bewildered, but not in despair; persecuted, but not forsaken; cast down; but not destroyed."

If any person of that day or in years after had ample reason for indulging in self-pity and retiring to the sidelines and quitting his "volunteering," it was this untiring missionary, but without becoming bitter he clears the atmosphere for all of us when he writes to the Philippians (3:13-14) "...but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before me, I push on for the prize to which God calls us heavenward in Christ Jesus."

Our dedication must be renewed and with the new year we are given the opportunity to begin all over again.

NEW CHURCH YEAR

At one time not only the Church Year but the Civil Calendar started on September 1/14. Western Europe changed the date several times until it remained January 1. Russia changed during the time of Peter the Great.

The First Ecumenical Council which met in the year 325 decreed that the Church Year should begin on September 1. This way the main events of Christian events would be in a logical order. We note that the year begins with the Birth of the Mother of God and ends with her Death.

Another reason taken into consideration was that the month of September was the beginning of the civil year for the Jews (Exodus 12:2): "This month shall be your beginning of months; it shall be the first month of the year to you."

Also, it was at this time that Jesus went into the synagogue in Nazareth, opened the Book of the Prophet Isaiah and read the words: "The Spirit of the Lord is upon Me ... to proclaim the acceptable year of the Lord and the day of vengeance." (Isaiah 61:1-2 and Luke 4:16-21).

It was also September when Constantine the Great was victorious over Maxentius who was an enemy of the Christian faith. This victory was followed by the granting of freedom of confession to being a Christian.

This is year 7505 on the Church Year. The Jewish year which starts on a variable date in September considers this year 5762.

FUNDS

ALASKA - Tom Swift
MISSION - Margaret Dolchok, Olga Peck, Nadejda Alimpich
BOTH ALASKA AND MISSION - Phyllis Tarasovich, Anonymous, Ethel Watlocki
POSTAGE - Anonymous (2)

WORKING TOGETHER

The kitchen is filled with the aroma of dill and garlic this afternoon. Borscht is cooking on the stove and three crocks of pickles are waiting to be placed in jars. These are some of my "comfort" scents, and they bring back happy memories of Baba's kitchen.

Today as I cooked the beets and added the dill and sour salt, I made an interesting observation. While each ingredient has a unique taste and texture, as they are cooked and their flavors blend together, they create a delicious soup – something each ingredient cannot do alone.

Several weeks ago, I had the opportunity to attend the 75th Convention of the FOCA (FROC) as an observer. With a variety of activities and meetings in which to participate, members and their families appeared to thoroughly enjoy the event. In fact, to me, it had the feeling of a really, big family reunion. And the people who are members of this "family" are blessed! Granted, there were times during the convention proceedings when differences of opinion were evident, but something greater was at work here. It was truly felt during Divine Liturgy that all were one in Faith. Over the years members of this organization, men and women of all ages, have brought their talents, ideas, and enthusiasm and worked together for the common good. I feel much can be learned from the FOCA/FROC and all they have accomplished.

Besides the convention, I was fortunate to be able to attend Divine Liturgy at a number of Orthodox churches this summer. It is not always easy being "the stranger," but I've usually been greeted warmly by members and invited to return. My visits are always spiritually uplifting, but often tinged with sadness. For amid the greetings, I also hear words of apology for poor attendance at Liturgy, small choirs, and needed repairs of the church. People feel helpless and alone as they fear what may become of their churches.

Two parishes that I've attended have made great impressions on me. Both are small, inner-city churches, but have parishioners with different points of view. In the first, I was followed out of church after Liturgy by a group of ladies, but no one spoke to me. I finally smiled and introduced myself to one woman. My name was recognized and the group surrounded me, broke into happy chatter, and all asked me to stay for coffee. Through the years this parish seldom associated with other churches even in their own jurisdiction, and visitors were a rarity for them. Although curious, the women were shy and a bit wary of my presence.

In the second church, everyone warmly greeted my brother and me. One greeting was especially touching. During coffee hour, a young teenager approached me with a big smile and outstretched hand and said, "Hi! My name is Marie. Welcome to our church." What a joy it was to be there! The parishioners openly spoke of their struggles and concerns, but they faced them together. Although small in number, the parish has a growing church school program and they participate in local and national pan-Orthodox activities.

We face many challenges of Faith today – both from within and without. We Orthodox, as well as the other major faiths in this country, face declining memberships due to a multitude of reasons.

Much has been said lately concerning the concept of outreach; that is, the faithful going out into the community and bringing new members into the Church. Through my visits to other churches, I have come to the following conclusion. Before we approach nonbelievers and non-Orthodox, we first need to reach out to those in our community who we've been quietly avoiding – namely, other Orthodox Christians. Instead of dwelling on our own difficulties, perhaps we could begin by supporting one another. When was the last time you visited a neighboring Orthodox church of any jurisdiction for Divine Liturgy, their patron's day banquet, or church festival? (And don't count Sunday of Orthodoxy.) I'm generally a quiet person, so it's taken some effort to get out of my "comfort zone" and go to a new church on Sunday. Although there have been some occasional bumps in the road, my journey has provided me with spiritual nourishment and some very nice acquaintances.

If the area in which you live has several Orthodox parishes, sharing a calendar of events is a good way to stay connected. A pan-Orthodox senior citizen's group could be formed as a get-together for monthly activities. A joint church school program, also, is a possibility when there are just a few children in each parish.

Many of us have close ties with our ethnic roots. Cultural identities could be maintained and nurtured through classes in dance, cooking, and language. Instead of seeing our differences as a means of separating us, we need to work at sharing and appreciating who we are and that which we consider unique.

No one knows what our futures hold. We need to start now by working together and helping one another by offering support and encouragement – and gratefully receiving the smile and outstretched hand when they are offered to us.

Margaret Pysarchyk

BIRTH OF THE VIRGIN MARY

The first Holy Day in the Church New Year is that of the Birth of the Virgin Mary which is commemorated on September 8/21. The reason for this was explained by St. Photius, who lived around 897, who wrote in one of his sermons that "the present feast honoring the birth of the Mother of God easily carries off the glittering prose of seniority against any competitor ... for without this event none of those which evolve out of it would have happened... This Holy Day was the root reason, the source, the foundation ... and is recognized as the day of universal salvation."

There is no information in the Bible about the birth of Mary. The information we have has been found in the Protoevangelium of James, which is an apocryphal book. The apocryphal books are a group of different writings on biblical subjects which appeared in the same period as the books in the New Testament, but which were excluded from the final books comprising the Bible. The most famous and earliest of these is the Protoevangelium of James which gives us much information on

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BIRTH OF MARY

Mary. Much from these books are included in hymns and writings of the Holy Fathers and are included in the services of the Church. Many icons were written based on these writings. One ancient one is Jacob's Ladder, which depicts the Mother of God of the Sign (with Christ) at the top of the ladder.

Mary was born either in Nazareth or Jerusalem to a very wealthy family. Her parents Joachim and Anna had been childless and despaired of having a child due to their advanced age when Mary was born. She was a much wanted and beloved child and it was interesting to read that her parents gave her a big party to celebrate her first birthday. James tells us that contrary to tradition, the priests who were invited blessed her saying: "O God of our fathers, bless this child, and give her an everlasting name throughout all generations." It was unusual to bless a girl child. Also it was not traditional to hold birthday parties. However, the whole community celebrated the unusual occasion of the child's birth after her parents had been married for over fifty years.

We chant with St. John Damascus at the Matins for this day: "The holy parents of the Mother of God received from heaven a gift worthy of God, a throne higher than the very cherubim (Isaiah 6:1; Ez 1:4) she who in childbirth would bear the Word and the Creator."

EXALTATION OF THE CROSS

One of the best known hymns of the church is the Tropar for the Holy Day of Exaltation of the Cross, which is celebrated on September 14/27. "O Lord, save Thy people, and bless Thine inheritance. Grant victories to the Orthodox Christians over their adversaries; and by virtue of Thy Cross, preserve Thy habitation."

Historically this day commemorates two events. First, the discovery by St. Helen of the Cross on which Christ was crucified. This was in the 4th century and secondly, its recovery in the 7th century by Emperor Heracleios and its return to Jerusalem after it had been taken as loot by the Persians. The Emperor, humbly dressed and barefoot carried the Cross on his back in a procession to the Church of the Resurrection. The Cross was raised "exalted" or "elevated" so that everyone could see it and venerate it.

At that time the Holy Lands were as volatile as they are at the present time. The Holy Fathers realized the many dangers of invasion so they decided to cut and distribute the Cross to the many great spiritual centers of Christendom.

The Cross is of such importance to the Orthodox that it is reflected in the observance of this day. There are special Biblical readings for the day as well as the Saturday and Sunday before and after the Holy Day. For a greater understanding, why not read these scriptural references?

On the weekend before September 14/27. 1 Cor 2:6-9; Matt 10: 37-11:1; Gal 6:11-18; John 3:13-17.

On September 14/27. Exodus 15:23-27; Prov 3:11-18; Isaiah 60:11-16; John 12:18-36; 1 Cor 1:18-24; John 19:6-11,13-20,25-35.

On the weekend following September 14/27. 1 Cor 1:26-29; John 8:21-30; Gal 2:16-20; Mark 8:34-9:1.

COME TO CHURCH

This is an excellent time to teach your child the correct way to behave and show reverence during services and proper behavior in the church building.

Why does a priest bow to the people before the Great Entrance?

A priest bows to the congregation before the Great Entrance is made as a form of humility and contrition for his offenses. He also says the words, **"Forgive me my brothers and sisters in Christ."** By this he is asking to be forgiven of any trespasses he may have committed against anyone so that he may approach the Eucharist in a holy state.

The congregation should return his bow and extend their forgiveness by praying quietly, **"God and I forgive you."**

We as a community need to practice more openly our love for one another and this is one form of showing forgiveness and love.

Remember parents, religious education is part of parenting, and is not reserved to the Church School.

•Your faith can best be communicated to your children by your.

Fr. Elias Mitchell

BIBLE QUIZ

1. What famous rabbi was St. Paul's teacher?
2. According to Jesus, who would teach His followers all they need to know?
3. What learned Greek taught in the synagogue at Ephesus but was himself instructed by Aquila and Priscilla?
4. What king sent an exiled priest back to Samaria to teach the gentiles there how to follow God?
5. What apostle taught and disputed in the lecture hall of a man named Tyrannjus?
6. Who was supposed to teach the Israelites how to deal with lepers?
7. What New Testament word means "teacher"?

ANSWERS:
1. Gamaliel (Acts 22:3)
2. The Comforter (John 14:26)
3. Apollos (Acts 18:24-26)
4. The king of Assyria (2 Kings 17:28)
5. Paul (Acts 19:9)
6. The priests (Deuteronomy 24:8)
7. Rabbi (John 1:38)

SLOW DOWN

If we are called upon to read from the Bible, for example the Hours or Epistle at a Church Service or a passage at Bible Study, the important thing to remember which can help God's Word live in the minds of the listeners is to SLOW DOWN.

We tend to read the Bible far too quickly. Try timing yourself while reading from John 18, Isaiah 53, and 1 Cor. 7.

First read them at the speed they are generally read aloud. The speed can vary from 160-184 words per minute.

Then read them again, this time at a speed calculated to increase understanding, pausing at appropriate places. This time your timing should be from 102-125 words per minute. The slowest speed will be when you read from Isaiah.

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yak tam kolo vas? Toot not so good. Me husband take grouchy zhe yah dumam zhe yah scrayzuyou. Yah tried shitko no nech neh pleasuye yeho. Mozhe me patience takee short boh yah neh fleeleyu tak dobri. Yah mam infection. Yah take warm zhe yah decided to go do doctora. Ohn me dal prescription nah antibiotic.

Yah peesla doh drugstora ee dostale pillulle. Yah couldn't believe kolle divka povila me zeh that is $50.40. Yak yah dug in me pocketbook. Nasla dollara to a druhi tam. Then yah skazala: Excuse me I have to dig in my purse." Yah tam stoyala ee looked here and there. Yah dug in the bottom zah change. Yah getting so hot e sweaty, ee shetke in line watching me. Finally yah nashla 48 dollar. Then couple of people in line must have felt sorry for me. Onee kollected enough among them selves to make $50.40. Yah couldn't get away fast enough. Yah taka ashamed.

Kolee yah got home, yah started to take pillulee. Yah was shaking so bad, yah dropped one on the floor. Yah couldn't see it, noh yak over $3 a pill, yah better find it. Yah couldn't veedit it anywhere. Yah hladyam ee hladyam. Finally, yah got down on my kneews and began to look. Yah nashlah, hooray! Noh yah could not get up. Yah kretchyu ee kretchyu doh staroho, noh own watching TV ee mayye tak loud żhe neh chuye mene. Finally, yah made it.

Noh shitko bullo varta. Yah feeling better.

Budtę zdrove,
Hanya

NOTES ON OUR 50TH

Among the Orthodox publications in English, I have been receiving regularly and thoroughly enjoy is **The Orthodox Herald**.

Besides news of various Orthodox jurisdictions in America in capsule form, this small unpretentious but very valuable periodical carries also a number of spiritually uplifting and inspirational articles on various aspects of Orthodoxy, written in down-to-earth and easily read English, plus some ethnic humor and information.

Father and Matushka Stroyen as a team are to be highly commended for their outstanding achievements and contributions to Orthodoxy unity in America, as I am sure many will attest to.

Father Vasile Hategan (Cleveland, OH)

Thank you so much for **The Orthodox Herald**. Celebrating your 50th made me reflect on the past.

The year was 1958. I was attending SS Peter and Paul Church in Philadelphia. At that time the services were totally in Albanian. I can remember copies of **The Orthodox Herald** were on a table in the church hall for anyone to take. I was 11 years old at the time and enjoyed reading about the Orthodox faith in English. I remember looking forward to future issues.

Thank you for filling the need of a young girl so many years ago who wanted to learn about the Orthodox faith in a language she could understand.

Christine Stan

We look forward to **The Orthodox Herald**, it is very informative and entertaining. May God give you the strength to continue it for many years! ... Clergy seem to be pushing a strict old style of Byzantine iconography and frowning on the softer "more Western" classical Russian style that evolved after Peter the Great. I understand that icons should have a look of other worldliness, and I certainly don't encourage Renaissance style painting or cutsy, schmaltzy pictures.

Dr. Michael Taptykoff



"THE BEST I CAN DO FOR CHRISTMAS IS THREE TOGETHER IN THE NINTH ROW."

Whatever

"Whoever desires to come after Me, let him deny himself, and take up his cross, and follow me."

Cornelius, who was the centurion in Acts 10:1-48 and who was ordered by an angel to go to see Peter in Joppa, to be instructed in the faith, was the first convert from paganism.

Much has been written about the fragmentation of the pastor. He seems to be busy doing everything but that for which he was specifically prepared and ordained: to preach the Word and administer the sacraments... He must remember what the apostles said: "It is not right that we should give up preaching the Word of God to serve tables... We will devote ourselves to prayer and to the ministry of the Word." Acts 6:2-4

The consequences of today's moral relativism are clearest in the reaction of friends and family. The prevailing idea seems to be that real friends don't judge. What a sad notion of friendship and support.

In The Body Chuck Colson wrote: "After praying with an Orthodox sister one day, I said my 'Amen' and then watched her make the sign of the Cross with such depth of feeling that I had a powerful urge to make the sign myself. I resisted – for fear someone might consider it a betrayal of my Baptist tradition. How foolish I felt when I later discovered that believers since the beginning and through the centuries have made the sign of the cross, signifying that they had been crucified with Christ."

We must beware of what Edmund Burke called "the irresistible operation of feeble councils."

A disturbing number of clergy hesitate to commend to others the vocation to which they have dedicated their lives.

The last candles to be extinguished after a service is over are the candles on the altar.

There are over 125 days set aside on the Church Calendar as commemorative days for the icons of the Mother of God.

St. John of San Francisco/Shangi said that demons disappear like cob-webs when you make the sign of the cross.



EDITORS' NOTES

With September and the start of the new Church year activities pick up momentum around the parish. There is a return of religious education classes for children and adults, and more church services are scheduled, the perogi pinchers are ready to make a record number for fund-raising; and like the squirrels who are gathering nuts for the winter we start to gather good deeds for the eventual.

In some parishes, there is a flurry of activity doing social acts of goodness outside of their parish. This is wonderful but what about the need of those in our parish? Can't we see the need to drive the elderly, who have had to give up their driver's license, to church services? Have we forgotten the person who never missed church and is now confined to the bed or is housebound? Can we not visit them for an hour or so on a Sunday afternoon? How about the caretakers of the ill, cannot we sit with their loved ones once a week so that they may find respite? How about the infirm who find it hard to shop for groceries, can we not do this shopping for them once a week? How about those parish members who can no longer care for their lawn or rake their leaves and can not find anyone to do this, can we not help them out? How about when the snow falls, can we not take our snowblower or shovel and clean the walks of the elderly? How about making a pot of soup and take it to someone who lives alone and has to make do with the canned variety?

Since this is our 50th year of publication, we have been contrasting and comparing church life then and now. This helping of parish members who could no longer "do" for themselves was an expected given. There were not as many elderly but there were more widows and those in need. The parishes were divided into districts with a "collector" who made his rounds every month to collect church dues. If he saw need of help in a family, he came back with a basket of "I have too much tomatoes in my garden" or "could you use some podpenki?" He knew that people were too proud to ask for help, even if they were existing on halushki and the grocer reluctantly gave them more flour "on the book." Is it only in my memory or were more men handy with wrench, saw and hammer? They would often fix a leak in the sink or nail a few boards for someone. Parishes flourished because they were communities of concern and a family of like believers.

The world has changed but now with the desire to "help" returning perhaps we can again become a community of concern, taking Our Lord's Words in to heart and action. Matthew 25:34-46. Hear He teaches us to care for one another.

The Stezyns

MEDITATION

Thanksgiving for Reuniting of A Couple Separated or Divorced

We glorify and praise You, O God, because You have reunited Your servants (*names*) to live as husband and wife in the community of marriage. Confirm them in oneness of mind and heart, so that they may grow together in love all the days of their lives; we pray to You, O Lord: Hear us and have mercy.

We give thanks to You, O Savior of our souls, for You have reconciled Your servants (*names*) to once again live together in harmony. Be the bond that unites them, and may Your favor rest upon their household; we pray to You, O Lord: Hear us and have mercy.

O Fountain of love, overflowing with goodness and delight: You have called Your servants (*names*) to renew their commitment to each other. Grant them their heart's desire, and the abundant blessings that can only come from You; we pray to You, O Lord: Hear us and have mercy.

Ray Mastroberte



It's your turn to make something for a coffee hour or you are tired of boxed sweet cakes and want something a little different, which is easy to make and bears a resemblance of a traditional dessert your old dear aunt made – try this recipe for Cheesecake Squares or Tvorazniky.

CHEESECAKE SQUARES

2 pkgs. crescent rolls
3/4 cup sugar
2 pkgs. (8 oz. each) cream cheese
1 teas. vanilla
1 teas. lemon juice
cinnamon sugar

Remove cream cheese from refrigerator so that it can soften. Press one package of crescent rolls into a 9x12 pan. Make sure there are no open seams. With blender, mix softened cream cheese, sugar, vanilla and lemon juice. Spread cheese mixture over dough in the pan. Unroll other package of rolls and cover the pan over the cheese mixture. Sprinkle top with cinnamon sugar. Bake for 25-35 minutes in 350° oven.

PRESS FUND

Thank You/Spasebo – With you're help we are still publishing. Marina Roudenko, Doris Rusinko, Anonymous, Catherine Litvak, Tillie Bull, Katherine Kolarsky, Catherine Shaffchick, **Anna Wentovich,** Olga Komenko, Mr. and Mrs. George Butchko, Jr., Mary Kochmaruk, Irene Allen, **Mary Kinn,** Anne Dorozynski, Doris Koveal, Helen Tucker, Ethel Watlock, Ann Worobey.
Sandra Homser in memory of Olga Piecewicz. Irene Weinacker in memory of Harry and Mary Patnychuk.

ST. JOHN'S WRITINGS

John 3 is the shortest book in the Bible. The Epistle was written after John's period of exile of the Isle of Patmos. It was probably written from Ephesus, which seems to be his place of residence during the latter half of his life. The Apostle John wrote three Epistles as well as the fourth Gospel and the Book of Revelations. He is considered by some to be the "profoundest thinker of all the original twelve apostles."

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What shall I give the Lord for all that He has given me?

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CASSETTE LISTENING SCHEDULE

September 2 13th Sunday
Matthew 21:33-42 Cassette 19

September 9 14th Sunday
Matthew 22:1-14 Cassette 19

September 16 15th Sunday
Matthew 22:35-46 Cassette 20

September 23 16th Sunday
Matthew 25:14-30 Cassette 20 os
Luke 5:1-11 Cassette 21 ns

September 30 17th Sunday
Matthew 15:21-28 Cassette 21 os
Luke 6:31-36 Cassette 22 ns

The Sunday readings differ starting in September depending on which calendar you prefer. The os means this is the reading for those who follow the Julian or Old Calendar. The ns means this is the reading for those who observe the modified or New Calendar. We suggest that you cross off the one you do not follow.

LIGHTER MOMENT

A neighbor of mine was at the age when she was beginning to need bifocals. She squinted rather than wear them because she thought that they made her look older. The other day she stopped by and I was surprised to see that she had them on.

"How long have you been wearing those?" I asked her.

"Since yesterday" was the reply. "I was baking some tollhouse cookies for Abbie to take to school and I picked up a fly swatter and killed four chocolate chips."

Home Bible Reading Schedule

SEPTEMBER 2001

1	1 Cor 2:6-9	16	**2 Cor 4:6-15**
2	**1 Cor 16:13-24**	17	Gal 4:28-5:10
3	2 Cor 12:10-18	18	Gal 5:11-21
4	2 Cor 12:20-13:2	19	Gal 6:2-10
5	2 Cor 13:3-13	20	Eph 1:1-9
6	Gal 1:1-10, 20, 2:5	21	Eph 1:7-17
7	Gal 2:6-10	22	1 Cor 10:23-28
8	Ph 2:5-11	23	**2 Cor 6:1-10**
9	**2 Cor 1:21-2:4**	24	Eph 1:22-2:3
10	Gal 2:11-16	25	Eph 2:19-3:7
11	Gal 2:21-3:7	26	Eph 3:8-21
12	Gal 3:15-22	27	Eph 4:14-19
13	Gal 3:23-4:5	28	Eph 4:17-25
14	1 Cor 1:18-24	29	1 Cor 14:20-25
15	1 Cor 1:26-29	30	**2 Cor 6:16-7:1**

BIBLE STUDY

On September 9, those on the New Calendar will hear two Epistles read: one for the 14th Sunday after Pentecost and the other for the Sunday before the Elevation of the Cross.

In the reading from 2 Corinthians 1:22-2:5, St. Paul speaks of difficulties he has but he does not want to bring sorrow to the people of Corinth.

If we would all determine not to go to the members of our families and to our friends in heaviness, the world would be a much brighter place. How often do we spill our woes to those we love, and even to strangers, making life more cloudy and less joyful for them?

Life is hard for all of us. Each has a load to carry. Everyone has something. Sometimes we think that our burden is heavier than that of others. If we knew the whole story, we might prefer to carry our own cross rather than to shoulder that of the other person. In the long run, most human beings have their share of care, anxiety, sorrow, and pain. Some, who seem to have no earthly woes, may be tormented with mental and spiritual problems like doubt, uncertainty, anxiety, and loss of faith.

In times of crisis, of course, we should gladly share with one another. But our earlier comments had to do with the wide-spread habit of complaining and grouching to anyone who will listen to our tale of misfortunes, accidents, illnesses, work and worries.

We should learn from St. Paul who wrote to the Corinthians that he was determined not to come to them in heaviness. Let us try putting off our heaviness and come to our friends with smiles and a light heart. They will respond in kind.

WINTER'S GRACE

What is it that allows some people to transcend their suffering while others embrace theirs? My sense is that each of us incorporates adversity into our lives as best we can, in ways as personal and unique as we are.

As humans we are complex creatures, surely more than the product of any single experience, no matter how significant. We can lay claim to many pivotal moments within one lifetime. I like to believe that as we age, each of us continually refines the person within, drawing upon new insights and strengths, especially those gained through hardship.

We can think of someone who has been buffeted by serious illness and premature deaths of dear ones and yet they continue to evolve more whole than the sum of their cumulative pain. How does the adversity in your life define you?